Averroes and the Quran – Islamic Philosophy, Theology and a Reading

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 ש שד איוד
במצקמאשרט
 When Jewish people read and give speeches –

this book helps – it is about moving from context to context and speaking in Arabic ways – which is its simple meaning – though politically which helps them understand Sirohi perhaps or

philosophy in a more concrete sense.

A Spanish Introduction – That Astronomy and Daily Religion is then also in fact Concretely the Intellectual Format of Praise

of a Form – like a constellation which then can be a shooting star and such things become another thing all together – the concrete religion as educational – just the process of educated

speaking and even intellectualism and politics – a type of concrete political speech perhaps but also all other topics – a detour to in fact criticism in the religion of patriarchy – such

formats of feminism – and all this becomes then historical discourse – just a jotting of it – a drawing of a line of demarcation between state politicians and people praxis – even the

conversion today of Sartre to a commentator on Islam or for that matter Foucault or Althusser خق هقخاه».

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حقشهسس
مث ذخووثرفشقهش
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يث فقشيعذهخر يث
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نخقشرثفث يث
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مشرلعث، ضعث ثسف
مش بقششثس يث
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فخفشمهيشي – ذخوخ
مش مثرلعشث ضعث
ثس شظاشق،
زثقشبهضعث

I. Greek Format

A Quran expressed in Greek then is forms of concrete

historical forms, but also concrete Arabic formalisms which then is Greek eidos, which also means artistic, and formalistic in the direction of forms of life. It means then to cover the theological

fragments of Greek nature, and even linguistics which compare to the Arabic linguistics as in fact more figural and philological – which menans as an inversion a Greek man who is Christian and

interested in the Arabic woman and man, which is also in fact a reflection of Greek and Arabic as the letters which are then concrete Arabic forms of language.

II. Here history is concrete and Arabic is abstract which then also means – to read the Arabic concretely

In concrete complex

formalisms then it means to concretise the forms – when one argues for a simple routine and form of life which is then concretised further – such as the meaning of culture and

syntax as in fact – the nature of the clothing, or its expression as formal perhaps a concrete problem of the Burqa and its laces – which means in fact the religion is ignoring the concrete aspect of

liberation which a Prophet can discover as in fact love, or such things. Mohammad called it culture, and such arguments, I cover it as in fact a Tehzeeb.

III. Arabic therefore in a Dictionary

That in fact it is just greetings, customs, sex and love and marriage, and perhaps politics,

unions and federations of trade unions and even peasant politics and routines and rhythms – which then are in Arabic many detours to the true meaning of an Arabic union – alazhar which

means to group around a position and produce a demand in a large movement which is a demonstration – forms like Alazhar which means in the Greek format – a historical form of protest in fact

when it is even a mass at a university and educated practices of in fact student fronts.

In fact then the educated aspect and poor aspect become united in

a popular front
and this becomes
the aleatory
Quran – that a
figurative derives
from the process –
like a line which
is declining into
the movement of
people’s walks
and discussions –
this then is called

Arabic and Quranic – the forms of which are to in fact introduce one to Al-Mutasim – that figurative which means also Averroes and Mohammad, then such Prophetic remarks.

IV. Averroes

In fact then elipses is one fact – to cover the Greek and Arabic together means to cover an eidos of the concrete walk and clothing style

of the collective in Islam – just its forms and styles which become also modern clothing styles and styles of talking and philosophizing which means then a formal religious concretion.

In elipses the. This means at one extreme to be personal and at another extreme to be Communist which then mixes up together the meaning of even the concrete figuratives of

expression with the person, and movement of politics – something then criss-crossing the simple formalism – prologue, poem and epilogue as in fact the process of many things to be

said in a bizarre formalism.

Parte II

I. From Elipses to in fact Concrete Talking in the Religion

One can then just talk – with elipses or with in fact manners and styles like a Communist.

II. Averroes entirely then

Though Marara argues for a

utopian simple being there and being, and Renat argues for a suicidal depression while being tragic – a third reading is its synthesis – what Pascal calls a Pensee – which then is the

resurrectional style of Christianity – not just that but in fact a style in politics perhaps – which can be a style in religious discourse or concrete practical discourse – anything that is in

fact Tehzeeb – therefore – political, as well as in fact happy.

Parte IV

Now imagine acting Averroes claims in Arabic – many such things

to say, so many expressions – even the French mathematical language to cover theological formalism – which becomes a process of understanding the religion.

I. Linguistics then Structural Linguistics – though in fact in Arabic formalism – Kabbalah

In fact then a Kabbalistic

language which covers all of this.

II. Concrete or Arabic

So in fact concrete (Greek style), Arabic (elliptical), or even poetic style

(Urdu) and such infinity in Hebrew (educated and intellectual) and then so many things called progressive and intuitionistic – such many styles called finally theological Arabic Quran – that it

can just be Kabbalah.

“I meant to be poetic, but also political and just that style called acting, but I mean understand the religion to be aleatory Zikkas.” Averroes.